After thus cramping a woman's mind, if, in order to keep it fair, he has not made it quite a blank, he adviſes her to reflect, that a reflecting man may not yawn in her company, when he is tired of careſſing her.—What has ſhe to reflect about who muſt obey? and would it not be a refinement on cruelty only to open her mind to make the darkneſs and miſery of her fate *viſible*? Yet, theſe are his ſenſible remarks; how conſiſtent with what I have already been obliged to quote, to give a fair view of the ſubject, the reader may determine.

'They who paſs their whole lives in work-
'ing for their daily bread, have no ideas be-
'yond their buſineſs or their intereſt, and all
'their underſtanding ſeems to lie in their
'fingers' ends. This ignorance is neither
'prejudicial to their integrity nor their mo-
'rals; it is often of ſervice to them. Some-
'times, by means of reflexion, we are led to
'compound with our duty, and we conclude
'by ſubſtituting a jargon of words, in the
'room of things. Our own conſcience is
'the moſt enlightened philoſopher. There
'is no need to be acquainted with Tully's
'offices, to make a man of probity: and
'perhaps the moſt virtuous woman in the
'world,

'world, is the leaſt acquainted with the de-
'finition of virtue. But it is no leſs true,
'that an improved underſtanding can only
'render ſociety agreeable; and it is a melan-
'choly thing for a father of a family, who
'is fond of home, to be obliged to be always
'wrapped up in himſelf, and to have nobody
'about him to whom he can impart his ſen-
'timents.

'Beſides, how ſhould a woman void of
'reflection be capable of educating her chil-
'dren? How ſhould ſhe diſcern what is
'proper for them? How ſhould ſhe incline
'them to thoſe virtues ſhe is unacquainted
'with, or to that merit of which ſhe has no
'idea? She can only ſooth or chide them;
'render them inſolent or timid; ſhe will
'make them formal coxcombs, or ignorant
'blockheads; but will never make them ſen-
'ſible or amiable.' How indeed ſhould ſhe, when her huſband is not always at hand to lend her his reaſon?—when they both together make but one moral being. A blind will, 'eyes 'without hands,' would go a very little way; and perchance his abſtract reaſon, that ſhould concentrate the ſcattered beams of her practical reaſon, may be employed in judging of the